



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONARY.

LAKE SUPERIOR MISSION.

The following letter from Rev. S. Hall, to a gentleman in Utica, has been communicated for publication in the Recorder:

Le Pointe, Lake Superior, Jan. 9, 1832.

DEAR SIR—When at Utica, I remember that you expressed a wish to hear from us, after we should reach the place of our destination. I feel a pleasure in complying with your request. I do not know how I can render my letter more interesting, than by communicating a few facts respecting ourselves and this people.

We reached Mackinaw on the 10th of July, where we found most of the traders from the interior. You will recollect that it was our expectation that Mrs. Hall would remain at Mackinaw for the present, and that Mr. Boutwell and myself should proceed to the Indian country, to explore it, to learn the Indian language, and to commence some small missionary establishment. On our arrival at Mackinaw, things were found to be more favorable for the establishment of a mission in the interior, than had been anticipated. It was judged best for a family to proceed immediately to some of the trading posts. It was therefore determined that Mrs. H. should accompany me to the Indian country. As one of the first objects to be accomplished by us was the acquisition of the Indian language, and as Mackinaw was supposed to afford as many facilities for the study of it as any place, Mr. Boutwell remained there for that purpose, and to assist Mr. Ferry in that mission. He is expected to come to the Indian country next summer.

Our mission family, which, besides myself and wife, consists of Mr. Ayer, and Mrs. Cambell, who accompanied us as interpreter, left Mackinaw on the 5th of August, in company with the traders of the American Fur Company, and reached this place on the 30th of the same month. The distance from Mackinaw to this place is about 500 miles. This journey we performed in an open boat of about five tons burden. These boats are the largest craft on Lake Superior at present. A small vessel is very much needed here. Our boat was fitted with lading, on the top of which we found our accommodations where we could. We often had but an indifferent seat on a box or trunk.

We coasted along the southern shore of Lake Superior, and slept on shore at night. There is no settlement above the falls of the St. Mary. Of course we had no accommodations but such

as we carried with us. Our house was a cloth tent; its floor the ground; our carpet, an Indian mat made of rushes; our kitchen, the woods; our bed, a blanket thrown upon our mat. We were constrained to feel at times, that our bed was not made of down; yet generally we slept quietly, except when some insect happened to make his journey across us. We carried our own provisions, and cooked them where we could. The weather during our passage was very warm; and being exposed to a burning sun in the middle of the day, we suffered considerably on account of it. But though we were much exposed, a kind Providence preserved us, so that none of us suffered serious injury from our journey.

The trade among the Indians is carried on principally under the direction of the American Fur Company. There are at present four principal traders, who occupy different posts, and have under them several subordinate posts, at which they station their clerks. These men are generally favorable to missions. This post is occupied by Mr. Warren, who is a pious man, and has for several years desired a mission to be established here. He gives us the use of a part of his house, which is sufficient to accommodate our family. He has otherwise contributed liberally to our mission. He has an Indian family.

Lake Superior is about 600 miles in length. We are situated on an island, which is separated from the main land, on the southern shore of the lake, by a channel from two to four or five miles in width. It is known by the name of the Magdalen island. It is about 500 miles from the fall of the St. Mary, and 100 from Pon du Lac, or the western extremity of the lake. This place is called Le Pointe, from a long narrow point of sand, which runs almost across the mouth of a deep bay opposite to it.

We see nothing around us for hundreds of miles in the shape of civilization, except the little we see here. There are about fifty acres of land under cultivation at this post. The soil is a mixture of clay and sand rather cold and light. It produces potatoes, garden vegetables, peas, oats, barley, and probably would other grains, if they should be cultivated. Corn does not succeed well. Here are four houses occupied by half breeds, who perhaps are entitled to the appellation of civilised. They are a mixture of French and Indian, and speak the French and Indian languages. There are not more than four or five persons here besides our own family, who speak the English language. The

nearest trading posts are from 100 to 200 miles distant, and the nearest white settlement from 400 to 500. The nearest post office is at St. Peter's on the Mississippi. Of course we can have but little intercourse with our neighbors. We seldom see any one with whom we can converse in our native tongue. Such seclusion tends to depress our spirits, especially as every thing around us that bears the impress of a human being is darkness, and shows only what man is without the bible. We are sometimes compelled to feel that the missionary to the heathen has trials. But he needs them, to fit him for his station, and teach him that his trust should be in God. We are contented and happy in our work.

There is a vast tract of country around these upper lakes, almost uninhabited, except by Indians. This is particularly true of that portion of country bordering on Lake Superior, and extending south to the northern limits of the chartered states, and west for many hundred miles. There is no settlement from the falls of the St. Mary to the head waters of the Mississippi. This vast territory is inhabited by various tribes of Indians, speaking different languages, and the most extensive of which is that of the Chippewas. This language is probably spoken over a larger extent of country, than any other Indian language in North America. Indians who speak some dialect of this language, are found from Detroit, along the southern shore of the lakes, and far interior, to the Mississippi, and beyond it; and on the north side of the Lakes, from York, in Canada, to the Red river and the Lake of the Woods. How large the number of these Indians is, cannot be ascertained. They are scattered every where through the woods, but are never found in large bands.

When I look at the character and condition of these Indians, and attempt to give them instruction, I am reminded of Ezekiel's vision of dry bones. They are very dry; and I am tempted to ask in despair, "Can they live? O Lord thou knowest." They have no idea of God, as a spiritual self-existent being. It seems impossible to make them feel that they have souls, and are bound to a state of retribution. Very few of them are disposed to listen to religious instruction. We have collected a school of about twenty scholars. They improve as fast as can be expected. The Indians told us in a council soon after our arrival, that their children might attend school if they chose; they should not compel or restrain them. The women and children might also attend our religious meetings. All whose children attend school feel that we are under obligation to them on that account. We need much patience and much perseverance.

One of the greatest obstacles in the way of giving these Indians the gospel, is their wandering life. They are extremely scattered, and a missionary can come in contact with only a few of them at a time. They move from place to place as suits their convenience, for procuring the necessities of life. They are extremely improvident. Their whole anxiety is to get something to feast on to-day. They live entirely regardless of to-morrow. They depend for subsistence entirely on their fish and their game; and

when these fail, as they sometimes do, they suffer greatly from hunger. They know nothing of agriculture. They dress in coarse woollen cloths, which they purchase with their furs. They are poorly clad, and in summer go almost naked. They build no houses, but live in lodges made of poles, set round in a circular form at the bottom, and uniting at the top in the form of a cone. Over these poles strips of birch bark are tied, or a kind of mat made of flags, which forms the covering. The fire is made in the middle, and the smoke passes out of a hole left in the top for that purpose. One of these lodges, which are not more than ten or twelve feet at the bottom usually, contains a family of eight or ten persons, with all their effects. These lodges are all the shelter they have in summer or in winter.—They sometimes suffer severely, especially when sick. The floor of their lodges is the bare ground, or a few boughs cut from some evergreen, on which a mat is thrown. Their floor, their seat, and their bed is the same. You can hardly expect cleanliness in such a mode of life; nor do you find it. They are filthy in the extreme. You can easily imagine what is their intellectual and moral condition, and I will not attempt to describe it. They are extremely ignorant. While they have any thing to eat they are cheerful and happy. It is among such a people we are called in the providence of God to labor. To do them good, we are obliged to associate with them—to go to their houses, and receive them to ours, and teach their children. This we do very cheerfully. We often think, however, of our christian friends and their privileges, and ask, Do they pray for us? We feel the need of their prayers for ourselves; and could we see them, would excite them to pray for these benighted Indians. Tell Christians at Utica to remember us and our mission.

Yours, SHERMAN HALL.

MISCELLANEOUS.

[From the Spirit and Manners of the Age.]

A SCENE IN THE WILDERNESS REALIZED.

"At Mount Hor, the people spake against God and against Moses."

Behold the church in the wilderness encamped at Hormah, waiting for the moving of the pillar of cloud to conduct them through the land of Edom. What a scene! The tents of two millions of men pitched in the desert, and wet with the dews of Mount Hor; the twelve tribal banners streaming on the morning breeze over their respective encampments; the pillar of fire and cloud, resting with calm majesty upon the Tabernacle of Witness, and like the stars, fading into dimness before the rising sun.

Methinks I hear the impious and impatient, chiding the motionless pillar thus—"When will that fiery column think proper to march again? Why does it not move directly and swiftly to Canaan? Its course is like 'the way of a serpent on a rock.'" If we were composed of cloud and fire, we should journey faster than it does."

While the impious ridicule is sounding amongst the tents, the pillar is rapidly changing from fire to cloud. But, what do I see gilding and gleaming, like flakes of flame, on the sides of Mount Hor? "*Fiery flying Serpents.*" All eyes throughout the camp, are fixed upon their coming; but the scoffers look only to laugh at the flashing meteors. "What is this?" they cry, "have the winds of the wilderness been sporting with the fiery tresses of our pillar, while it blazed in the darkness? It looks dimmer than usual this morning. These must be flakes blown off from its crest. A few more such midnight blasts, and its beams will soon be shorn."

This profane ribaldry is broken off in a moment, by the rush of the serpents into the camp. "Fiery serpents!"—the shrieks run through like lightning from tent to tent. Every man seizes his weapon for his defence—stamps on the reptiles; but they cannot be crushed. They swarm, fixing on the aged who cannot flee; gaining on the swift as they run; stinging unawares, and darting even on the babe and its mother's bosom at the same time. "*Much people of Israel died.*"

Now the universal cry to Moses is, "*Pray to the Lord, that he take away the serpents from us.*" He did; and a serpent of brass was lifted upon a pole, that whosoever looked might live. Thus a remedy was provided; but did all murmuring cease? If the type was treated in the wilderness, as the ANTITYPE is in this world, "the spirit and manners of the age," were characterized by some such scenes as the following. I hear one as he glances a half-look to the pole, say, "Why, it is only a piece of polished brass, what good can that do? It is an insult to our common sense; I must have a remedy that has reason to commend it; one approved by regular physicians. Moses must have as much brass as his serpent, to palm off such a nostrum upon us. I shall find healing herbs on Mount Hor for my wound." He rose to climb the mountain, and fell down dead.

I see another at his tent door writhing in agony, but busily rubbing to lint, a piece of "the fine twined linen of Egypt." He says, "It is not the first time that I have been stung by serpents; and I have always cured them myself. Come, brethren, assist me to soften this cloth, and when we have enough to cover our wounds, I will produce an Egyptian salve from my stores which will soon heal them. We will have no serpentine cure; there, hold the bandages; I will show you that I can do without Moses in this matter." He bowed down to search the luggage for his salve, and fell dead upon it.

I see another within his tent, surrounded by his family. They have just come from looking at the Brazen Serpent; and, being fully cured themselves, they are urging him to look and live. But he is busily engaged in searching for an Egyptian Amulet, which has been mislaid and which he is sure would heal him if he could find it. I hear him say, "where can I have put it? Woman! have you taken the amulet which I used to wear in Goshen? I do hope you did not throw it in, with your other golden ornaments, to the service of the tabernacle. If you have I declare I will wrest it from the hands of

Aaron himself! For I value it more than I do his fine breast-plate. I had it from a Memphian magician of great skill." In vain his weeping family try to woo him out to look at the pole in the camp. They entreat, entice him to use this remedy; but all remonstrance is met with the peevish reply, "I am not in such danger as you seem to imagine; if I had my own amulet I should soon be well again. Come, produce it." He seized hold of his wife, and fell dead at her feet.

I see another whose tent is on lower ground than the generality. His face is already livid, and the venom assaulting the seat of life; but he refuses to look, because he must cut away one side of his tent before he can see clearly the serpent on the pole. He is unable to move, but he will not sacrifice a piece of his tent, in order to see. He says, "I might as well die at once, as cut up my old tent in a wilderness where it cannot be repaired. Moses should send his serpent here, or have set it up higher, that those of us who are encamped in the lower grounds might be healed without trouble or expense." He died, blaming his situation as the cause of his death.

Unwarned by his fate, others, in similar situations, take up his complaint, "It is a fine thing to be favorites; those who are allowed to pitch their tents in the *midst* of the camp, can see the pole without rising from their seats; but we who are at the outskirts, must toil through the crowd before we can obtain a glimpse of the serpent. It should have been set up on Mount Hor, where all could have seen it without stirring from their tent doors." They died complaining.

If such were not the spirit and manners of some in that age, they are of many in this age. "As Moses lifted up the serpent in the wilderness, even so the Son of man has been lifted up to draw all men unto him," but alas! how few look for healing to him whom they have pierced. Salvation by the blood of his cross, is held by many as more irrational, than healing by a brazen serpent. Other remedies are invented, preferred, and employed, although as useless as Egyptian salves and amulets. But if the cross be to the Jews a stumbling block, and to the Greeks, foolishness—to them who are called, it is the power of God, and the wisdom of God unto salvation.

[From the Christian Index.]

"ENTER INTO THY CLOSET."—Matt. vi. 6.

"Do you think," said — to a friend whom he lately visited in —, "that generally speaking, Christian professors here pay much regard to the duty of religious retirement!?"

"I fear," said he, "this is a tender point."

How then can it be wondered at that religion is at a low ebb? Imagine only a person not rising in the morning until the duties of the family, or of business, imperatively require his attention, and perhaps scarcely in time for them; occupied with these all the day, until weary evening finds him under an urgent necessity of repose; and this process repeated, day after day, week after week, month after month, and

perhaps year after year; nay imagine only such a case as this, and what would you expect to be the result? Undoubtedly a dreadful leanness and barrenness of soul! How should it be otherwise? Are eternal things to operate by magic? Are they to work their wondrous influence while overlooked and disregarded? Impossible. The heart that is always in the world will be always worldly; and there is no way to have our affections in Heaven but to be often at the gate of it, contemplating its unutterable grandeur and soul-attracting joys.

O professor of —! behold the reason why churches dwindle, why the progress of religion is slow, why there is need of so loud an outcry for a revival, and why revival prayer-meetings leave you as dull and cold as before. Hear therefore the word of the Lord! Hear it amidst all the din of business, amidst all the calls of life, amidst all the pleasures of society, amidst all the gaieties of the world! It is brief, but emphatic and all important:

ENTER INTO THY CLOSET.

Ah! think how much and how long it has been neglected; and see, in your present decay, the bitter fruit of its neglect! Is it not enough? Can you bear to think of being yet more barren? Or are you willing rather than take the trouble of returning to exercises of secret piety, to yield yourselves for ever to the influence of the world? The very question is horrible. Return! O return! behold the door is still open to you; you may still enter. And God is there, waiting to meet you, and, O wonderful! waiting to be gracious. He must indeed chide you for your absence; for what has he done to deserve it? but he will welcome your return.— There shall your hearts be quickened and converted anew; there the chains of worldliness be broken; there the icy bosom be dissolved. Rescue for this sacred purpose the early morning hours. Why should the bands of sleep detain you to the ruin of your souls? Burst them asunder, they are weak as withy bands to a resolved spirit, and now it is high time to awake out of sleep.

"In what condition are churches when duty disturbs them?"—They are in the very state that ought to be disturbed and broken up. Their faith is without works and is therefore dead.— They are a scandal to the Christian name, and an offence to all that would walk in the ways of God. They stand at the entrance of the sanctuary, and by their petulance and effrontery will not permit others to enter; neither will they themselves enter. The sooner they are disturbed, the better. Let the truth be sent among them, let the caustic of wholesome rebuke be applied, let the searching probe be extended to the most sensitive seat of the malady. It is better to be disturbed than to be destroyed.

[*lb.*]

Mr Editor,—It seems a favorite notion with many, that impenitent sinners labor under a disability to comply with the commands of God, like that of the blind man when commanded to see, or the deaf if required to hear. If it be so, what is the import of the declaration to Ezekiel (xii. 2): "Son of man thou dwellest in

a rebellious house, which have eyes to see and see not; they have ears to hear and hear not; for they are a rebellious house." This cannot refer to the bodily organs of the Israelites. But what other eyes or ears had they, unless the faculties necessary to comprehend and obey the requirements of God?

Let it be noted, they had eyes and ears, which they employed because they were "rebellious" and of consequence, had no disposition to employ any faculty in the service of God. The Spirit does not say, "they once had eyes, but now are blind and cannot see," but they have eyes, and do not see, because they are "rebellious." I do not wish to make more of this passage than it teaches, but am at a loss for its meaning, unless it places the difficulty of the impenitent sinner, mainly in his wicked disposition as voluntarily cherished. Suppose any of the Israelites, in the case before us, had ceased to be rebellious, would not their eyes and ears have performed their natural functions? And was not their rebellion, simply their own sin and folly? Were they in any sense excusable for continuing in it for a single hour?—*lb.* C.

DIRECTING SINNERS TO CHRIST.

Considerable has been said in the Boston Recorder lately, about directing the sinner "quite to Christ." Without taking sides on the question, I am disposed to mention a course I have frequently pursued with the anxious sinner the past summer, I have thought, with good effect. The supposition is, that the sinner professes to wish to become a Christian, and to be ready, now to give his heart to Christ. Having obtained from them such expression of feeling, and being satisfied they have some sense of sin, I proceed with the following supposition. "Suppose now, Christ should present himself in this room in person just as he appeared on earth, and with an expression of mildness and benignity, yet of authority in his countenance, should address himself to you, and say, "Come to me." At the same time he extends his hand in token of friendship, and says, "Here, take my hand, as a pledge of my friendship; but in doing it, I require you to resolve and promise you will forsake all known sin; that you will perform all known duties; that you will always endeavor to honor me and obey my commands, submit to my authority, speak well of me, and in fine take me for your Saviour and king, trusting in me alone for salvation. If you will do this, I will protect you and befriend you, and finally take you to serve and worship me in heaven. In token that you will do this under these conditions, Rise now from your seat and come and take me by the hand, and kneel down at my feet." I then ask, "should the Saviour thus address you, being personally present, do you think you would immediately and cheerfully comply with his proposal, rise from your seat, and take him by the hand, kneel before him, and own him as your Lord and Saviour, promising to forsake all sin, do all duty, &c.?" Answer—"I think I would." "Well, then, the Saviour is always present, and he thus addresses you in the gospel always. Retire now to your chamber, and with a full impression of the

presence of Christ making you these offers on these conditions, fall on your knees and acknowledge your sins and ill deserts, promise distinctly and definitely to him, that you will forsake all known sin and perform all known duty; that you will obey, love and honor him, and rely on him alone for pardon and salvation. If you do this sincerely and heartily, he will doubtless accept and pardon you. But *recollect the conditions.*" I sometimes enlarge upon the distinct promises they are to make to the Saviour; and sometimes I have, when it was convenient, prayed with them, and endeavored to give them away to Christ, or rather to express their desires for them.

In one instance I pursued this course with two young ladies, the conversation being late in the evening. They both promised me they would comply with my request; and before the next day noon, they both indulged a trembling hope, and have since united with the church.

ME.

If any one hears these directions, approves of them as *right*, and therefore follows them, he is safe. If he desires the *holy blessedness* which is found in the service of God on earth and in heaven, and follows these directions because he believes he may thus attain to it, he is safe. If he tries the following of these directions as an experiment, that experiment will fail. If he merely considers the offer, as the offer of a *good bargain*, and therefore accepts it he will be *the same man after all*.
Fl. Chron.

THE WAY TO AVOID DEBT.

The following letter from an individual who has struggled successfully with many difficulties in obtaining an education, will afford some valuable thoughts to such persons as may be in like circumstances.

In answer to your inquiry, now I have gone through college and seminary without pecuniary aid, and yet clear of debt, I would simply say, that the assumption of fact in the outset is not quite true. I had earned two or three hundred dollars previous to my preparatory course, and enjoyed in the seminary the usual remittance of two years' board, with credit for the third.

This ground work, however, did little toward sustaining me through a nine years' course by which I have made my way to the ministry, —and but for a few principles of economy which necessity taught by the way, and that kind Providence which adds blessings to honest and vigorous endeavor—I should be utterly at a loss how I have attained my object as I have.

I had early learned "*the worth of a dollar*," by knowing just how much hard work it took to get it: and this helped me to decide prudently in all matters of luxury and fancy, though I trust never to have departed so far from custom as to appear austere and singular.

I had early learned that "*forecast*" was the true secret of independence in pecuniary matters, and this enabled me to meet necessary expenses with the small avails of school keeping, during winter vacations.

I rarely suffered the season to arrive for the use of a classic, without having it provided, and that under circumstances, which, if practicable, admitted of its being sold or transferred with a very trifling discount. This method, however, did not produce much abatement in board bill and tuition, though I ever found it easier to sustain the "*fanciful charge*" in a pitched battle and on the outposts, than after I was on the retreat.

In respect to clothing, I have been sustained, not so much by good luck in getting, as habits of carefulness in keeping. Not that I have not had good clothes and worn them on all suitable occasions, but that I have then, and elsewhere, preserved them from that rash and unreasonable exposure which brings down a valuable article at once to a level with the ordinary, and hence the necessity of a new investment.

Another secret of independence with me has been the habit of waiting on myself;—doing my own work, so far as consistent with circumstances, and this, assisted with a little ingenuity, has saved me what constitutes the substantial difference between him that stands within the door of a jail, and him that breathes the free air outside of it.

My philosophy of creation has ever led me to suppose that men are, ordinarily, constituted to take care of themselves, and hence, the use of hands. That they generally succeed in so doing when they try faithfully, and that there is time and money, and reputation enough saved to warrant every one in the trial.

I have done something at lessening the "*incidental*" of academic life by avoiding temptations for multiplying them; finding it easier reconciling abstemiousness with honor when farthest from the field of conflict.

Something, too, have I saved by easy discipleship to the temperance cause, and a fixed belief that "*the well need no physician*," and this, carried through the whole catalogue of personal habits, has left me something besides a ruined constitution.

I have journeyed much on foot when it would have been more congenial to my feelings to have been in a stage-coach; but the "*substantial comforts*," left in pocket at the journey's end, together with the invigorating tendency of pedestrian exercise, has done much to soften that asperity which would seem to lie on the surface of such a course.

So you see it has been the prudent use of what I had acquired, rather than large acquisitions that has borne me along. And this, I think, never at the expense of honorable reputation, nor yet unworthy consumption of time by "*dabbling in small matters*," for these I have suffered to occupy but the remnants and leisure moments.

Whatever, therefore, of example or suggestion is worthy of adoption, I submit for the benefit of those who like myself, may have need. And if any should call it, after all, a poor apology for "*lean pockets*" I would simply file, in abatement of the account, that a light heart and cheerful spirits contribute much to the happiness and usefulness of a man's life.

AFFECTING NARRATIVE.

The following affecting account of a distressing disaster which befell the family of Mr. Whitbeck, keeper of the Kinderhook light-house, during the late freshet in the Hudson, is given by himself, in his own language.

On Tuesday morning, the 18th, I commenced securing my wood and other loose articles on the wall of the foundation on which the house stood. About ten o'clock, A. M. I sent my grandson, James H. Van Hoesen, a boy 14 years of age, to Stuyvesant landing, about one and a half or two miles from the light-house, and told him to come back immediately. The water was high, and I was afraid it would be still higher, and I wanted to take my family on shore as soon as he returned. They were then making preparations for the same. The boy took the boat, went on shore, fastened his boat to a fence close in shore, went to the landing, came back, found the boat had caught under the fence in his absence, and was full of water. He immediately ran to the nearest neighbor, a quarter of a mile distant, for assistance; he there found two men to help him, Mr. Beecher and Mr. Mink. They went as soon as they could to the boat, bailed out the water, and put off for the light-house, three in number. They reached the house, and found the family engaged in moving the furniture from the lower room to the second story, the water being then two inches on the floor.—They worked as fast as possible, in order to get on shore before the ice moved. When on the eve of departure, my wife, my son Dow, a young man, together with Beecher and Mink, were standing in the door waiting for the family to come down stairs, when suddenly the ice came upon us, taking off the boat, together with Dow, Beecher, and Mink, leaving me alone in the door. I immediately turned to go through the oil room, to see what had become of my boat; when about half way through the room, the building tumbled into a pile of ruins. I knew nothing for some minutes after. When I came to myself, I found I was up to my neck in water, completely surrounded by ice. The ice formed a covering over my head; I saw no means of escape; instant death seemed to be my fate; I had no idea of ever getting out again. In a few minutes, however, the ice was clear from my head. I then found I was some distance from where the building was, going down with the current. I looked around me and saw my wife a short distance from me, placed nearly, or quite, in the same situation with myself. She could not help herself much, and I was totally unable to afford her any relief, my right leg being fast in the ice, and I could not extricate it. I saw my wife go down, as I thought never to rise again to the surface, but in a moment she came up, and spread out her hands to support herself on the ice. She again went down; now I thought she was gone. At this instant they came with the boat. My son Dow, Mr. Beecher, and Mr. Mink, by the help of God, rescued us from apwatery grave. While in the water I saw my grandson on a cake of ice, and heard him call to his mother, to help him, and it was with difficulty they

could keep her in the boat. If she had got out she would have perished with him. The ice rolled over him, and shoved him into a watery grave. My two youngest daughters, one fourteen, and the other between, twelve and thirteen, were buried in the ruins, as they were not seen by any of us after the building fell. My daughter, Mrs. Van Hoesen, lost both of her children, one fourteen, and the other two years of age.

Among the number saved was a black woman about sixty years of age. She was not hurt any whatever.

Mrs. Whitbeck was very much injured, and it is doubtful whether she will recover.

MR. WELD.

[An interesting narrative was published some time ago in several of the papers, of the wonderful preservation of Mr. Weld, who was swept from the stage by the current in attempting to cross a river in Ohio during the late freshet. He was journeying as an agent of some benevolent object, when he was thus cast away in the night, and carried by the mad stream more than a mile before he found a place to rest his feet. When nearly exhausted and nigh unto death he was rescued by strangers, who had heard his cries for help, as it were by a miracle. The following additional particulars are communicated in a letter to a friend, and published in the Rochester Observer. The reader will see how a Christian can meet death in its most terrific form.]

When I rose, the leaders were hardly two yards from me, rearing and plunging against the current. As they were swimming directly towards me, to get out of their way was impossible. I seized their bits, and for a moment kept them from swimming over me; but the next, they struck me under them with their fore feet; I rose between the leaders and the wheel horses, just in time to be struck to the bottom again. When I rose again I was surrounded by the horses—rearing upon each other in the panic and desperation of drowning frenzy. How long before I was extricated from these perils I cannot tell;—but not until we had been carried down stream a long distance. Finally the Lord sent deliverance. I got loose, swam down stream with all my might, to escape the only danger which I apprehended; for till then, the thought of danger from the water had hardly occurred to me. But now the reality of my condition broke full upon me, and I began to cast about for life. I was hurried on by a swift current, I knew it would require a mighty effort to reach the shore. My boots and overshoes were full of water, and besides ordinary clothing, a heavy overcoat and overalls were dragging me down. I looked along the shore for a favorable point of access—could see none, swam down—down—down—looking as far ahead as possible for a spot which promised foothold—saw one—made for it—struggled to reach it—the torrent swept me by—saw another—plunged toward it—waked every energy in the mortal struggle—reached it—found no foothold—seized with one hand a root, the only succor—held on a moment—it broke—and the stream bore

me on—was soon back in the middle of the channel—whirled in among rocks—whirled out again—badly bruised, benumbed with cold, loaded with soaked garments, exhausted by incessant and protracted struggling—urged on by the rush of a headlong torrent, and now too weak for any effort but that demanded every moment to buoy me above the stifling wave. I summoned up my soul, and put the question: And must I die? must I die? Just then my eye caught a tree some distance below, which had fallen, and its top lay in the water. To swim through the current and get to it, loaded as I was, I knew impossible. I made a violent effort to rid myself. First worked off my overshoes—then keeping myself up by my feet, tried my surtout again and again in vain—then tried to tear it off—partly succeeded—(had thrown off my cloak sometime before.) By this time had reached the proper angle for crossing the current and gaining the tree. I made the last agonizing push for life. The Lord helped.—When almost sinking I seized a limb—it was covered with ice—my hand slipped—seized another—held on a moment—saw a large cluster of bushes some yards below, and the bank apparently sloping so as to afford foothold. The muscles of my hand had become so stiffened with cold that they were no longer subject to volition. Their grasp relaxed, and the stream floated me from the tree, and lodged me among the bushes, when my feet—for the first time—struck the ground.

I was now out of the current in a little bend of the bank—the water about waist high—a steep bank above me, and my whole frame so benumbed with cold, and exhausted with fatigue, that I could make no exertion. I tho't of calling for help—but it was the dead of night—I was in the depths of a forest, and there might be no inhabitants for miles; besides my little cry would be drowned in the roar of the torrent. But there might be hope of rescue, and it was the last, the dying hope. I called help! Oh help! At first I could scarcely speak at all; but after a few efforts could command all my voice. I listened—no answer. Called again, and again listened—Oh nothing, nothing but the mocking echo! To call was vain, to struggle was vain. I cried aloud, Father, thy will be done! How long I remained in this condition I cannot tell. Continued to call at intervals until I became satisfied that death had begun his work. I was free from all pain; my whole body totally insensible; and yet, as by a miracle, I seemed to have the perfect possession of my mind. Then, oh then, I felt it in my soul that the religion of the bible is the religion to die by. Oh what would have been the horrors of that hour without a hope in Jesus. Not merely to die—but to die alone—far in a strange land—in a wilderness—at midnight—to die a drowning death—to die without hope. Oh it would have torn my soul asunder.

But bless the Lord O my soul. Did he not enable thee to lie as a weaned child upon his bosom, and with a little measure of the spirit of adoption faintly to whisper, Abba Father—even so, for thus it seemeth good in thy sight. Oh! if I had more religion—if I had not been such a meagre starveling in piety, I should have

shouted in triumph, O death—even such a death—where is thy sting!

But I have unconsciously left my story. It was not long before my sight and hearing were nearly gone; death seemed to be sealing up the last avenues of sense. But still the Lord preserved to me the perfect exercise of my mind, and graciously enabled me to commend my spirit into his hands, in humble reliance upon the blood of the covenant. I thought of those I loved: * * * * Our common father in the Lord—Our beloved Sabbath school and teachers—our brethren with whom we had labored for the conversion of the world—our cherished plans of future usefulness. These I committed to God and the word of his grace. I cannot trace the operations of my mind farther. I probably soon sank into insensibility, broken only for a brief moment, when I had a dim flickering vision of lights and moving forms, and a vague dreamy consciousness of human voices, and then all vanished. My next moment of consciousness was, as I am told, after a lapse of an hour and a half, when I opened my eyes upon forms bending over me, and countenances full of tenderness and sympathy. It was only the vivid flash of a moment, and then it faded away.

But I am at the bottom of my sheet and must stop particulars. Suffice it to say, I was drawn out by three men who were waked out of sleep by my cries, though in a house on the opposite side of the stream, and, as they tell me, 80 rods distant from the spot where they found me. They crossed the stream some distance below, and searched up the river till they found me among the willows. During Saturday and Sabbath I suffered much—Monday was free from all pain, but very weak—Tuesday exercised a good deal—this morning, Wednesday, feel almost well, though my hands are still almost destitute of feeling and circulation.

I had almost forgotten to tell you that my home is a neat little log cabin, about a fourth of a mile from the spot where I was drawn out of the water. My own parents could not have treated me with greater kindness than I have received from the strangers. Bless the Lord, O my soul, and forget not all his benefits.

ORIGINAL ANECDOTE.—Some years since, when ships were allowed to freight with that inhuman commodity, *slaves*, the captain of a slave ship owed a large sum of money to a Quaker in the town of N—. The captain knowing the excellent Quaker's abhorrence to the slave traffic and the scrupulous care with which he avoided any participation in such unholy gains, made it a point to say, whenever he went to propose payment of his debt to the Quaker, that the money he tendered was received in payment for slaves on his last voyage; the Quaker in consequence would conscientiously decline receiving his pay at that time. The captain came to the determination of taking a profitable advantage of these scruples by procuring evidences to accompany him to witness his last legal tender of the money. The captain counted out the amount of the debt upon the table, remarked to the Quaker that he had re-

ceived the sum for slaves, that it was the last time he should offer payment, and that if it was not received he should consider the debt as null and void. The Quaker deliberately deposited the money in his hat saying, *Friend, the man that will steal will not scruple to lie; therefore, I do not believe thee came honestly by this money.* The Quaker walked away, and left the captain and friends feeling somewhat as though they had drawn—a blank.—*Badgers Mes.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, MAY 5, 1832.

SUICIDE.

There is joy on earth among Universalists when one Christian falleth.

Some of our brother editors have, uncalled for, given publicity to a distressing case of this character, which recently took place in this vicinity. We can see no object in thus adding poignancy to one of the severest trials that surviving friends can experience, except that of gratifying a darling inclination to catch at every thing that will cast a reproach upon religion. The person alluded to had been an exemplary christian for many years, and of unblemished character—but had been subject through life to turns of mental derangement, one of which lasted about two years, and at another time six months. In the present instance it was brought on by feeble health induced by a severe attack of the influenza and terminated in a total derangement of mind. We can assure the enemies of religion that a *few days meeting* had nothing to do with it, as the person alluded to had been confined about six weeks, and was under no "religious excitement," as stated. If religion had any place in the mind of the sufferer, it must have caused pain to see it so little regarded by the multitude.

We shall not undertake to account philosophically, or physically for the causes of insanity, idiocy, or madness, but we see nothing more strange in a christian's destroying his own life when deprived of his reason, than for a Universalist or an Infidel to destroy his own soul; and we think it is demonstrable, from the nature of the case, that whenever a Christian becomes so deranged as to commit suicide, he has become a Universalist, and expects by that act to usher himself into heaven.

NEW-HAVEN COUNTY BIBLE SOCIETY.

The Annual meeting of this Society was held on Monday the 30th of April in the Orange street Lecture room, Dr. Day, the President of the Society, in the chair. The meeting was opened with prayer by the President, and the reading of the Constitution. The reports of the Treasurer and Secretary were then read and accepted, after which the following persons were elected officers of the Society.

REV. JEREMIAH DAY, DD. LLD. *President.*

HON. BENNET BRONSON,

JOSEPH FOOT, M.D.

REV. AARON DUTTON,

REV. CHAS. BOARDMAN,

JOSHUA ATWATER, Esq.

ELI IVES, M.D.

REV. CHAS. J. HINSDALE,

Vice Presidents.

HENRY WHITE, *Secretary.*

TIMOTHY DWIGHT, *Treasurer.*

JAMES E. HOTCHKISS,

WM. K. TOWNSEND,

C. J. SALTER,

WOOSTER HOTCHKISS,

Executive Committee.

TREASURER'S REPORT.

The Bible Society of New Haven County in Account current with T. Dwight, Treasurer,

1831.

Dr.

May 9,	To cash, remitted to J. Nitchie, Agent of A. B. Society	\$1000
Aug. 12,	To do, remitted to do. in payment of our subscription	160
	To do, in payment for Bibles	100
Oct. 18,	To do, sent to pay for 20 Bibles	18
1832.		
Jan. 21,	To cash remitted on account of our debt for Bibles	256 63
	Deduct amount sent by Ladies' B. S. 109 80—	146 18
" 25,	To do, paid postage	10
April 7,	To do, as part payment of our subscription	150
" 30,	To Balance to new account	223 95
		\$1798 23

1831.

Cr.

April 29,	By cash received of S. J. Hitchcock, Esq. former Treasurer	\$449 96
	By do. from a Friend	2
	By do. constituting Mr. Joseph Foote, of North Haven, Member for Life	30
	By do. constituting Mrs. Eunice Foote, of do. Member for Life	30
	By do. Miss Eunice A. Foote of do. Member for Life	30
	By do. from the North Haven B. Society, by Mr. Stephen Cook	46
May 6,	Subscriptions in New-Haven, received at several different payments	316 70
	By do. in 1830	16
	By contribution in First Society	44 38
	do. do. United Society	23 30
	do. do. Third Society	25 60
	By cash rec'd from the B. S. Derby	62 68
	By do. rec'd from B. S. in East Haven for Books	8 35
	By do. received for books sold	5
	By do. received from B. S. in Prospect	10 75
Aug. 1,	By do. to constitute Rev. Judson A. Root, a Member for Life, by a lady of his Parish	30
	By do. received for Bibles sold	139 41
	By do. received from Ladies B. S. of Branford, by Mrs. Frisbie Treasurer	25 76
Sept. 6,	By do. from Mrs. Frisbie of Branford	1
Oct. 18,	By do. received for Bibles sold	18
1832.		
Jan. 21,	By do. received from B. S. of Northford	19 48
	By do. legacy from Miss Roxana Bishop	30
	By do. for Bibles sold	65 22
April 4,	By do. Gentlemen and Ladies B. S. in Madison	80
	By do. from B. S. in Cheshire	15
" 7,	By do. from Amity B. S. in Woodbridge	25 28
	By do. from Miss Chloe Dickerman to constitute herself a Member for Life	30
	By do. from Mr. John Hubbard of Meriden	2
	By do. from B. S. in Branford	8
	By do. from B. S. in Middlebury	25 94
	By do. from B. S. Hamden, (Mt Carmel)	34 36
	By do. from B. S. in North Milford	30 17
	By do. from B. S. in East Haven	42 42
	By do. for Bibles sold	77 38
		\$1798 23
		223 95

April 30, By balance to new account

I have examined this account, and find it correct,

WM. K. TOWNSEND, *Auditor.*

New Haven, April 30, 1832.

Extracts from the Report of the Secretary.

Receipts and Remittances.—The whole amount received since the last annual meeting, as donations both from the Branches and individuals, is \$1045 96; of this sum \$495 67 was received from the city of New-Haven, and \$619 39 from the branches. The whole amount of the money collected in New-Haven at the time of the sermon preached last spring by the Rev. Mr. Boardman, was \$638 62. Part of this was paid in before the annual meeting in April 1831, and part since that time.

There has been remitted during the year to the American Bible Society, on account of the pledge of \$3000 towards the general supply of the United States, the sum of \$1310; of this pledge of \$3000, there remains unpaid \$350. The money now on hand when remitted, as it will be immediately, will leave but \$130 due; and the committee have made arrangements by which the pledge will be entirely redeemed before the anniversary of the American Bible Society in May 1832.

The Depository.—During the present year there has been received at the Depository, 329 Bibles, and 191 Testaments; in all, 520 volumes. Issued, 272 Bibles, and 236 Testaments; in all, 508 volumes. On hand, 98 Bibles, and 90 Testaments; in all, 188 volumes.

The whole number of books received at the Depository since its establishment in June 1829 is, 1310 Bibles, and 1190 Testaments; in all, 2500 volumes. The Depository has been the means of circulating within this county at cost prices, during the last three years, 1212 Bibles, and 1100 Test's; in all, 2312 vols. The number given gratuitously by the County Society within the same time is 54 Bibles, and 65 Testaments; in all, 119 volumes. These are in addition to a great number given within their respective limits, by the several Branches, who have generally undertaken the work of supplying the destitute among themselves.

General Concerns of the Society.—The number of Branch Bible Societies within the county is 23. There are no Branch Societies in East Plains, (Hamden) West-Haven, Fair-Haven, and North-Branford.

From the following Branches no donations have been received since January 1831; viz. North Madison, Bethany, (Woodbridge) Oxford, Waterbury, Wolcott.

Reports have been received this spring from the Branches in Cheshire, Middlebury, and Guilford only.

The committee view with feelings of great pleasure the recent formation of a Young Men's Bible Society in the city of New-Haven, directly auxiliary to the A. B. Society, whose object is to raise funds for the extended foreign distributions, now in contemplation. These Societies of Young Men are deemed of great importance by the Managers of the Parent Society—and the committee judged it most for the interest of the Bible cause, that the effort to form this society should take the place of the collections which they have been accustomed annually to make in the city. They have therefore requested the Young Men's Society to solicit donations, not only from those appropriately members of that society, but from all of every age friendly to the general cause.

The committee are not able to say any thing more definite than was said last year, respecting the supply of every destitute family within the county. They have repeated their inquiries on this subject to the various Branches. From some, answers have been received that all are supplied. From many others no information has as yet been received. The committee know of no town where any families are to be found without the Bible, who are willing to receive it; and, after the general interest which this subject has occasioned, they hope and believe that when answers are obtained from all the Branches, it will be found to be the fact, that our county is entirely supplied.

But while the supply of our own county and that of the United States has been completed to such an ex-

tent, that the deficiency can by no very extraordinary effort be speedily rendered unnoticeable, a wider field is opening before the National Society, and that field is the world. There are peculiar indications of Divine Providence calling the managers of that society, distinctly and loudly, to the work of foreign distribution. "The Bible" they tell us, "is greatly needed in France and Greece. From the missionary stations at Bombay, and in the Burman empire, urgent appeals come for means to publish the new Testament, which has been translated into the language of those countries, and is in great demand. The way is rapidly preparing for the profitable dissemination of the Word of Life in the Sandwich Islands." The labors of the preachers sent out by the American churches, have not been without the result so ardently hoped and prayed for; and upon whom have the inquiring heathen a greater claim for the means of satisfying their desire for the knowledge of the truth, than upon those who, by their missionaries have awakened it. To meet this imperative call, \$20,000 have been already promised by the Am. Bible Society, and this will make only a beginning in supplying the demand for the scriptures already created, and which it is hoped will be constantly growing, from those thickly populated countries in which American Missions have been planted.

The committee have, in an affecting manner, been reminded by the Providence of God, that what they, and what all who love the Bible have to do in this cause must be done quickly. Since our last annual meeting, one of the members of this committee, the Rev. Claudius Herrick, has rested from his labors—one, whose memory is peculiarly dear to all who knew him. A man of God, whose unostentatious, yet unwearied activity in doing good, had enlarged to an unusual extent the circle of those to whom he was a blessing. It was the privilege of most of the Committee to have been associated in the business of this society, with this excellent man, for the two years preceding his death. Its interests and success were to him objects of much importance, and for them he contributed cheerfully of his substance, his time, and active efforts. The work of awakening and directing the liberality of his fellow citizens to this object, by personal solicitation, was one of his last public labors of love. A few weeks before his decease, he not only requested to be employed in the undesired office of a visitor and collector, but after finishing the district allotted to him, he undertook and completed two others, in which the collectors appointed were backward and dilatory. When one of the committee expressed to him a fear that he was doing more than his health would allow, he replied, "I love to ask for the Bible; I do not know how long I may live, and what I can do, I wish to do now." Usefulness so great, although so peculiarly unpretending, commanded the deep respect of the whole community; even of those who valued but little the Book, which he loved so well. The course that assembled to pay to his remains the last tribute of respect, proved, that to be perseveringly useful in life, is the surest way to be universally respected and beloved after death. Would that the feeling which animated this good man, in his last exertions for this Society, and almost the last that he was privileged to make for God here below, might prompt to toil all the surviving friends of the Bible! Would that all might act as if they knew not how long they might live, and as if what could be done they wished to do now! Then the angel haying the everlasting gospel would speed his way with more rapid flight over the earth; and the day spring from on high would soon visit all people, giving light to them that sit in darkness and the shadow of death, and guiding all their feet into the way of peace.

Dr. Johnson having formed one at a whist at Mrs. Thale's house, was asked by the lady, at close of the evening, whether he had lost any thing. "Nothing but my time," replied the moralist.

For the Religious Intelligencer.

THE CLAIMS OF EUROPE UPON AMERICA FOR THE GOSPEL OF CHRIST.

(concluded from p. 731.)

Switzerland is interesting in a view of the religious state of Europe. But from being the dwelling place of some of the leaders of the reformation, it has become one of the strong holds of error. The Theological school which has long existed in Geneva, and in times past taught the doctrines of Calvin and the other Reformers, has, as is well known, departed from its earlier faith, and the sentiments now prevalent are those which have long since been exerting their corrupting influence in the German Universities. The Professors, we are informed, have recently made an avowal of sentiments decidedly Socinian. As might be expected, this corruption has taken deep root in the churches, and the greater part of them are sunk in the depths of error and unbelief. There has appeared however a remnant who have held the faith with a pure conscience, and many such have separated from the established churches. These separations have exposed them to reproach and persecution. Many severe names have been applied to them, but when distinct charges were to be adduced, they seem to be all resolved into the crime of caring more for the things of eternity than of time. An attempt has been made to establish a new Theological School in Geneva, upon the pure principles of the Gospel, which may furnish a counteracting influence to the erroneous instructions of the older institution. The pastors who undertook it have for this been deposed from their pastoral office, and the ultimate success of the institution may depend upon the final decision as to their restoration. It is not the opposition of the enemies of the cross, which alone would deter them from the prosecution of their enterprise, but they feel unwilling to be deprived of the opportunities of pastoral labor, and this consideration may be a cause of their abandoning the undertaking. If successful, it would place it in the power of young men from other countries to qualify themselves for usefulness in Switzerland and France, at the same time acquiring a knowledge of the habits and language of the people.

Much interesting information has recently been given to the public concerning the religious state of France, and by a slight review of these particulars, and some additional facts, we shall be led to feel that her claims upon our sympathy and benevolent exertions, are perhaps equally strong with those of other nations who sit more completely in the region and shadow of death.

The number of Protestants in France is estimated at somewhere about six millions; a small proportion of these however, can be considered pious. The errors of the Swiss and German schools are prevalent throughout almost the whole of the French churches. If we suppose that there are in the 500 churches (of which not more than 85 can be considered Evangelical) 5000 real Christians, it is a small number in the midst of a population of more than 30 millions. The influence of this number, small as it is, is much impaired by the same obstacles which exist to the success of the gospel in England: still the christian feeling of

those who have really been born of the Spirit, is of an interesting character, and affords an earnest of more extensive improvement, and of exerting a wider and more efficient influence, as soon as it shall receive a right direction. The religious sentiments of the great mass of the people are unsettled, and almost undefinable. In some parts, Catholicism holds its sway, and the people are as little likely to be weaned from it, as in any country where it prevails. But there are other parts where it has become an object of hatred and disgust; the cupidity, arrogance, and deceitfulness of the priests, having much impaired their power. This feeling in the minds of men of intelligence, leads them extensively to cast off all regard for a religion so little calculated to commend itself either to the conscience or common sense of men; and knowing nothing of christianity but what they see in this corrupted form, they reject it altogether and become infidels. Rationalism prevails for the most part, where bigotry and superstition do not hold the ascendancy, and the one leads to profligacy and vice, as much as the other degrades and enslaves the mind. In these facts we may see the probable effects of the extensive prevalence of Catholicism among any enlightened people. If it could acquire ascendancy in our own land, it would not be long before the enlightened spirit of freedom would break away from its chains, and the understanding rejecting its absurdities, without some views of christianity more consistent with common sense and reason, would be found sunk into the lowest infidelity.

This is a partial view of the wants of the old world. If we were furnished with particulars, the detail of the moral necessities of the other nations of Europe would doubtless be more alarming still. It now remains to shew some reasons why Europe, and especially France has some claim to a participation in our benevolent exertions.

1. We have all the motives to be derived from the view of millions of human beings without the gospel, and with almost no influence to prepare them for happiness here and heaven hereafter. We say without the gospel, for the knowledge of it which they derive from the superstitions of popery, has little effect but to enslave and limit their understandings, and has no more saving influence naturally connected with it, than would the instructions of the Bramins. And where shall we look for an influence to overturn these errors, and supply what is wanting to the human conscience, devoid of any object of religious regard? There is not the energy in the evangelical churches in the land to accomplish this object. Those which are immersed in error, cannot be expected to do it. With nations nearer in point of location, there exist difficulties both of a general and particular nature, which would forever prevent any great success resulting from the labors of any who might undertake to supply the deficiency. With us these difficulties vanish. The feeling in favor of Americans and American institutions, which prevails throughout the French nation, would lead them to listen with attentive ears to the instructions of any who should go from hence to carry them the knowledge of Christ; and this circumstance would furnish a most powerful auxiliary to the success

of faithful labors. We may add as a consideration of no less importance, the advantage which would attend the superiority in Theological science which is attained here, over that in either England or France, and looking at this, there is no reason to measure the probable success of the gospel with these advantages, by its failure in times past.

2. The present appears to be a crisis in the history of the people of France. The spirit of civil liberty is throwing off the chains of despotism, but it is as yet unregulated by principle, and uninfluenced by any sense of moral obligation; and should it be left thus, there is dreadful reason to fear the repetition of the horrid scenes of her former revolution: but by improving the present moment, much may be done to correct public sentiment and restrain the spirit of civil liberty within reasonable and proper limits. Besides, there seems just at this moment, to be a conviction operating upon the minds of the government that something must be done to promote the interests of religion among the people, and we cannot feel too deeply the importance of laying hold of these favorable circumstances, and taking advantage of such openings, to scatter the good seed of the word, which with the blessing of God may spring up and bring forth fruit, yielding an abundant harvest.

3. We may not overlook the vast influence which would flow out from France—converted to God—for the conversion of the rest of the world. The influence which she possesses in Europe, the extent to which her language is spoken, and the similarity of manners and habits, would give a currency to the word of life, which would flow from no other source. Is there any way in which the light of evangelical religion seems so likely to burst all over Europe, as by raising up in France a spirit which shall diffuse itself all over the whole continent?

When we see so much of the world lying in darkness, upon the gloom of which not a single ray of light from the gospel has dawned, we feel that the claims of this part of it are strong—stronger than of those lands where the knowledge of an atonement by the blood of the son of God has been scattered, though in a corrupted form. But where is the spot from which the appeal does not come to our compassion with resistless force? We may not pass by any of these calls unheeded. But how shall we determine the path of duty? The spirit and providence of God must direct. Let us "first give ourselves unto the Lord, and then to them," if so it may be, "by the will of God." S. D.

For the Religious Intelligencer.

THE HAPPY INFLUENCE OF UNIVERSALISM TO MAKE MEN RELIGIOUS.

"Behold I bring you good tidings"—"Ye shall not surely die."

It has often been beautifully remarked on the influence of pure religion—that it unites mankind together in one common bond of brotherhood; melting down those artificial distinctions which pride and self-righteousness erect in the heart; and by the law of kindness and love which it teaches, makes them feel that they are one—that they are brethren. I have been struck with the happy exemplification of this influence

in regard to the universalist system of religion. I will mention a case or two to show its adaptiveness to the condition of man, and its prospects of success in bringing the world to a unity of faith. But I would first premise, that that religion which reaches the case of the most hardened and vicious, and subdues their opposition to the gospel, and makes them to rejoice in its free and universal salvation, must be allowed by all to have some degree of intrinsic evidence, that it is real and true religion. That this is true in respect to universalism, I will proceed to show by matter of fact.

When the doctrine was first revived here, and a minister procured to preach it, many came in from the villages around to learn what it was. As I was returning home with a friend, after having attended a meeting a little ways out of the city, we met a wagon full of men and women who had been to their meeting. And it would surprise you to witness the change wrought upon them. Instead of that opposition which they had probably experienced when sitting under orthodox preaching, they were rejoicing in that faith which had just been made known to them. Yes, they rejoiced aloud. And as the wagon passed swiftly by, one of them was heard to say, "O that is the true doctrine; it doesn't tell us we musn't drink rum neither." Could any other religion have wrought such a change as this?

Another case is that of a man who had such a repugnance to religion as it existed among us, that he would not go to meeting; he could not believe such doctrines as the orthodox preached; and he embraced deistical sentiments. But as soon as he understood this new religion, he cast away his deism, and embraced universalism, and is now, I believe, rejoicing in the faith. What renders this case more striking—the man is a profane man, and sometimes gets drunk. What religion but this would reach his case?

Another case somewhat similar, is that of a man who swears and gets drunk. An orthodox friend was lately urging him to break off his vicious habits, and to become sober and respectable. "O," said he, "if I believed as you do, I should; but I don't believe it will make any difference with me after death." He was rejoicing in the faith.

The above cases I can vouch for; and I have another of which I am not so certain. I give it as I have heard it. A man strongly opposed to orthodoxy, having heard this new doctrine, declared himself ready to embrace the faith if it would not hurt his business. Having ascertained that, he has come out decidedly, and is now very active in the support of the cause.

These facts are sufficient to prove, I think, that no religion has ever been known among us, that accommodates itself so readily to every variety of character, and is so adapted to bring men to a unity of faith. A faith too, the genuineness of which none can doubt; for it is abundantly supported by works; whose fruit is, to make the drunkard rejoice over his cup—and the blasphemer of God to revel in the sound of his oaths; to let every selfish passion have free indulgence, and every sensual desire have full gratification, because the Lord is merciful, and when we die—it will make no difference.

OBSERVATOR.

There is one difficulty in the foregoing scheme which

was felt by a little girl, after hearing a drunken, profane man, in conversation with her father, express a strong confidence that he and all others would go to heaven. As soon as he was gone, she went to her father with deep anxiety to know if he and she went to heaven, if they should have to live with such wicked folks?—*Ed.*

BIBLE MEETING IN NEW-YORK.

At a meeting of gentlemen friendly to the distribution of the Scriptures in foreign countries, held at the American Bible Society's House, on Monday of last week. The sum of \$2930 50 was subscribed, and a committee appointed to take measures for increasing the subscription.

CAUTION TO CHRISTIANS.—The protracted meeting is over. But take heed that you do not suspend your efforts. Now is emphatically the time for you to labor and to pray. O cease not. Many very many anxious eyes are turned toward you. The awakened around you expect your counsels—your prayers. Do not disappoint them. Be not sluggish in this harvest time of souls.—*Lowell Egan.*

ANOTHER THEATRE GONE.—It is stated that the Salem Theatre is to be fitted and occupied for a church by those who recently withdrew from the Howard-street Presbyterian Society. Rev. Mr. Williams, pastor.

GOOD.—The keeper of a victualling cellar applied for admittance into a church in Boston some months since, but was objected to because he sold ardent spirit. A sturdy temperance man then got up, and insisted upon the church doing one of these two things: either to admit the victualler, or to expel one of their leading members, who sold rum by the hog-head. This was a dilemma; but the difficulty was finally settled satisfactorily. The victualler has expelled poisonous drink from his bar, and the church has become upon principle, a temperance church; not one of its members now being engaged in the "detestable traffic."—*Jour. of Humanity.*

"TEMPERANCE RECORDER."—**HAPPY MODE OF DOING BUSINESS.**—We noticed the munificence of Gen. S. Van Rensselaer, in paying for 20,000 copies of the first number of the Recorder, and are happy to see his spirit and feeling imitated. A gentleman of Albany, we learn from the 2d number, has instructed the Executive Committee to furnish each school district in Tompkins county, with the Recorder for one year. Number of Districts two hundred.

Several gentlemen residing in Albany have directed the State Society to send a copy of the Temperance Recorder to each school district in Onondaga county, for one year at their expense. The number of school districts is two hundred and seventy-four.

The chairman of the Executive Committee of the Albany County Temperance Society, has offered one hundred and fifty copies of the Temperance Recorder for one year, for the purpose of furnishing a copy to each school district in the county.

Rensselaer has ordered one hundred and ninety-six copies of the Recorder, for each school district in the county for one year, and one thousand copies of the second number, in addition, for the general circulation.

The Executive Committee are enabled to send a copy of the Recorder to many of the school districts in Dutchess, by a remittance from the Secretary of the County Temperance Society, which is appropriated for this object.

A gentleman from Madison County has assumed the expense of furnishing a copy of the Recorder to each of the two hundred and ten school districts in this county for one year.—*Alb. Jour. & Tel.*

LETTER FROM THE IMPRISONED MISSIONARIES.

We are indebted, (says the N. Y. Observer) to the Rev. Mr. Patton of this city, for permission to publish the following extract of a letter received by him from Messrs. Worcester and Butler.

Penitentiary, Milledgeville, March 30, 1832.

The visit which we received from you, and its attendant circumstances, were truly refreshing to our spirits; and we should be peculiarly ungrateful if we could ever forget your christian kindness. We trust you will have your reward from Him who, at the last day, will bid all those welcome to his kingdom to whom he can say, "I was in prison and ye came unto me;" for "inasmuch as ye did unto one of the least of these my brethren, ye did it unto me."

To the members of the Third Presbytery, who sent us by you a letter of consolation, you will be so kind as to communicate the assurance of our gratitude for their brotherly regards.

We sympathize with you and with all the friends of missions who knew the character of Dr. Cornelius, who was the subject of a part of our conversation when you were here, in the general affliction occasioned by his death. But we do not therefore fear for the cause of God.

"What! when a Paul has run his course,
Or when Apollon dies,
Is Israel left without resource,
And have we no supplies?"
"The eternal Shepherd still survives,"

and the Almighty can raise up instruments for his work or carry it on without them.

In regard to what awaits us we have nothing certain to communicate to you. Of the refusal of the authorities of the state to regard the mandate of the Supreme Court, you have already heard. What measures will yet be taken, is a point undetermined. We expect to know in the course of a few weeks. And what will be the result of any step which we may take, is all uncertain to us. But let not our friends be anxious respecting us. We are but of small account in the scale. And if our happiness were even of great consequence, we are happy, and we trust in God that we shall continue to be happy while here. We feel that the object already attained in the decision of the Supreme Court, is an object worth not only all that we have suffered, but all that we shall suffer should the whole sentence be executed upon us, which however, we confess, we cannot yet believe will be the case. But in regard to our country as well as in regard to the Indians, momentous interests are yet at stake, and we would have all christians pray, not that we may be delivered, but that righteousness may prevail, and our country be saved.

We may possibly be at liberty within a few weeks; and we may, on the other hand, be confined yet for nearly a year, or even for a longer period. But whether in prison or at liberty, we shall remain with much affection and gratitude, your brethren in Christ,

S. A. WORCESTER.
ELIZUR BUTLER.

P. S. We ought, perhaps, to have mentioned the pleasing fact, that several individuals among our fellow-prisoners give some reason to hope that they have experienced a change of heart.

SUNDAY SCHOOL TEACHERS' CONVENTION.

At a stated meeting of the board of officers and managers of the Am. Sunday School Union, held at the Society's house, 146 Chesnut Street, Philadelphia, April 10, 1832, the following preamble and resolutions being proposed and considered, were adopted:

"In view of the signal tokens of God's favor to-

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wards the Sunday School institution in the United States, especially during the last year; and considering the importance of reducing, to some simple and general principles, a system of religious education so necessary,—so well fitted to the character and institutions of our country, and promising such vast results; considering, also, the advantages which flow from mutual confidence and sympathy, and how much this confidence and sympathy are increased by a personal interchange of feelings and views:

Resolved—That it be recommended to the superintendents and teachers of Sunday-schools in the U. States to convene at some suitable time and place, for the purpose of considering the principles of the institution: the duties and obligations which attach to the several officers of Sunday-schools; the best plans of organizing, instructing, and managing a Sunday school in its various departments; and such other topics as may pertain to the general objects of the convention.

Resolved—That it be further recommended to the superintendents and teachers of auxiliary Sunday schools, from different parts of the country, who can make it convenient, to hold a meeting in Philadelphia, on the 23d day of May next, (the day succeeding the approaching anniversary of the Am. Sunday-School Union,) for the purpose of considering the foregoing resolution; and if approved, that such measures be taken as shall be deemed necessary, respecting time, place, and arrangements for the proposed convention, to secure the accomplishment of the desired object."

The meeting above mentioned will commence in the Lecture room, in Cherry Street, above fifth, on Wednesday, May, 23, at 10 o'clock, P. M.

It is desirable that all who are *actually engaged* as superintendents, teachers, or active officers of Sunday schools, should attend the proposed preliminary meeting, and *such only are invited*.

It is believed that the object is of sufficient importance to warrant the sacrifice of time, &c. which it will require; and as much of the ultimate advantages of the Convention depend on the measures which shall be adopted at the preparatory meeting, a general attendance is requested.

NEED OF AN EDUCATED MINISTRY.

Extract of a letter from a clergyman in the western country, formerly assisted by the American Education Society.

"The opinion that a minister will do to preach to the ignorant in the new settlements, with a superficial education, ought to be entirely exploded. I can now name many reasons, why a minister, going to the West, should have more knowledge, and be better prepared to think quicker, and act with more decision, than one who settles in Boston or New York. The truth is, ministers must be educated, wherever you send them. I have seen, myself specimens of ignorance in professed ministers of the gospel, far beyond any accounts that I have ever read. The largest church in —, is the Freewill Baptist. Its minister, it is said by his own people, never learnt to read, and I fully believe it. He is bringing up his family in the same way. He has the charge of four churches. One reason why we need education is, that we have such palpable ignorance to counteract. Could I sit down by the fire side with the Directors, I might tell many things, which I must now omit.

LETTER FROM ST. PETERSBURG.

A letter from the Rev. Richard Knill, of St.

Petersburg, Russia, to a gentleman in Boston, closes with the following important inquiry:—

"Pray what has resulted from the revivals of Religion? Has it produced a number of pious and zealous statesmen, and merchants, and tradesmen, and farmers,—and is that *ALL*? Or has it contributed greatly to the number of pious school masters,—has it filled your Education Society's Seminaries with eminently pious youth ---has it replenished the empty coffers of your benevolent Societies---has it produced a thousand applications to the Directors of your Missionary Societies, from warm hearted, noble minded young disciples, saying, 'Here we are, receive us under your auspices, educate us for the work of Christ among the heathen. Here we are 'send us.' I am anxious on this point. Oh! I long to hear that American revivals have been fraught with such blessings as these."

PARDON OF ALL SINS FOR 25 CENTS.

To the Editor of the Protestant.

I was the other day in company, when the talk being about the N. Y. Protestant Association—one of the gentlemen, Mr. — thus addressed us. "You may laugh at the thing, but I lately had a girl in my family, who spent most of her leisure hours mumbling over her prayers and counting her beads. She went to confession regularly once a week. She came home from mass one Sunday morning, and boasted that she had all her sins pardoned for *twenty five cents*. She used to spend the Sabbath in a very profane and disorderly manner—but after she had received the Priest's pardon for all her sins for 25 cents—she left my house, because we read the Bible in the family—for she said, the Priest had so often forbidden her from reading or hearing it, that she was so disgusted, that she would not stay in a house where it was kept." BIBLE READER.

The foregoing reminds us of an Irish Catholic, who was employed by my brother in the country some 20 years ago. He was a steady, well-informed man for one of that class. One morning he appeared quite sad and could not work, (it was Saint Patrick's day which was much more holy in his estimation than the Lord's day.) His employer asked him what was the matter. "Oh Sir," said he, "I wish I was in New York, where I could confess my sins, and make my soul better." "Why James," said my brother, "I can forgive your sins as well as a Priest." He replied, "I thank you Sir," and appeared quite angry. He soon after left the place in pursuit of some one, I suppose, who could forgive his sins. It would be great saving if some one could be deputed in our country towns to forgive the sins of these poor deluded creatures, who often make a pilgrimage to New York or Boston to keep their souls out of purgatory, for they commit sins enough to need one.—Ep.

IN DELAWARE PRESBYTERY, }
Franklin, April 12, 1832. }

Resolved, in view of the agitated state of feeling in the General Assembly, That this Presbytery recommend to the churches under their care, to observe the third Tuesday of May, the day of the opening of the Assembly, as a day of fasting, humiliation, and prayer to God, that he would by his Spirit pervade the supreme judicatory of the church in this land, harmonize their views, guide their deliberations, and conduct them to results replete with the good of our American Zion, and the glory of his great name: and that we cordially invite our brethren of other Presbyteries, to unite with us in the prayerful observance of the same season; and that a copy of the above resolution, together with a copy of the Narrative of the State of Religion within our bounds, be transmitted to the New York-Observer and Western Recorder, for publication.

DAN'L WATERBURY, *Stated Clerk.*

The Presbytery of Delaware to the General Assembly, report:—

That the past year has been one of unparalleled interest to the churches in this region.—Never before since the first settlement of the country, has so general a refreshing been experienced from the presence of the Lord.—There are in connexion with this body, thirteen churches, and within our bounds four congregational churches; all of which, to a greater or less extent, have shared in the convicting and converting influences of the Spirit.—God has indeed been with his people. The triumphs of his gospel have been glorious. The Lord has added to all the churches, of such as we trust at last will be numbered among the redeemed. The additions made to different churches within our bounds, during the year, have varied from twenty up to one hundred and forty. The aggregate number amounts to eight hundred and twenty. Other denominations, also, have shared in the work. Thus extensively has the cause of Christ, of evangelical religion, been promoted. The ambassadors of Christ have been cheered by success, and aroused to renewed and more vigorous efforts. The tone of piety, and of active devotedness in the members of our churches, has been greatly elevated. It has awakened attention to the great plans of benevolence, and secured a more extensive and thorough co-operation in them than has ever existed at any former period. Sabbath schools are every where sustained, and in some places, both teachers and scholars have shared largely in the blessings of the present revival. Bible class instruction has also been extensively imparted. The Sabbath, though far from being regarded as it ought, is less desecrated from its holy design than in former years. Intemperance, that moral pestilence, that deadly scourge, has been arrested and checked in its progress, by the judicious and continued efforts of the community. The progress of this reformation is still onward. In this respect a fair promise is held forth, that we may ere long witness still brighter victories of the cross; for it is worthy of record, that almost or quite invariably, the revival has been circumscribed within the limits of the temper-

ance reformation. This fact seems to be incontrovertible. Of the whole number who have enlisted under the banner of the great Captain of Salvation, very few have deserted their standard. Cases of apostasy among those, who, by the judicious, have been regarded as subjects of this work, have been extremely rare. On the whole, the influence of this work both upon ministers and churches, in promoting a spirit of love and fidelity, in giving a living, thriving aspect to evangelical religion, have been most blessed.

We would not pretend that perfection has characterised this glorious work. It would be arrogance to do so. It has been carried forward by human instruments, clothed with weakness and imperfection. But whatever there has been calculated to call forth regret in connection with this revival, there have been a thousand causes of joy and thanksgiving to one of sorrow.

As to means, whether orthodox or heterodox, we have preached Christ crucified, on the Sabbath and on the week day; in the house of God, and in the school house, or the private dwelling. We have attended protracted meetings, and inquiry meetings, and found them all effectual means in promoting the work of God.

Thus we have endeavored to labor ourselves in season and out of season. We have endeavored to enlist the prayers and faithful co-operation of all the members of our churches in advancing the spiritual kingdom of our Lord and Master. Thus we have sought to be fellow laborers with God: and he has crowned our poor and limited efforts, with almost unhopd for success. To him alone, we would ascribe the glory; In this we would claim no partnership. We do rejoice in what we have seen and felt, in laboring for the advancement of the cause of Christ. Yea we trust we shall ever rejoice in the events which we have witnessed; and with us a great company of redeemed sinners, who have shared in the redeeming influences of this glorious work.

SAM'L G. ORTON, } *Committee.*
HARPER BOICE, }

Franklin, April 12, 1832.

REVIVALS.

North Carolina.—Extract of a letter, from Rev. D. L. Russell, to a relative in Concord, published in the New Hampshire Observer:—

"I have witnessed some surprising displays of divine grace and power. The number of those who in some places have given hopeful evidence of a change of heart, in proportion to the whole congregation, has been very great, far exceeding any thing I have ever known elsewhere; for instance, at New Hope, almost the whole were converted, and there was scarcely a solitary individual who was not pretty deeply impressed; and it was almost as sudden as the revival on the day of Pentecost. The revival at the University, too, was one of astonishing power; and the mere fact, that more than one half of the students became pious in a very short time, was but a mere atom in the amount of good produced in the glorious work. Its influence was felt far and near. It aroused the

churches and ministers, and diffused abroad the spirit of revivals. Such a thing had never before occurred in this state. Young men from almost every part of the state, and from the most intelligent and wealthy families, were among the converts. Many of these, and their friends had never heard the name revival, except as it was associated with ideas of confusion and noise and wild fanaticism. You can hardly conceive of the change in sentiment and feeling which this work was calculated to produce. But I can only speak in general terms. Should the Lord permit us to meet, I can give you a more particular account."

Results of Revivals.—The Presbytery of Geneva, N. Y. at their recent meeting, reported more than 2000 members added to the churches as the fruits of late revivals. They have but twenty-four or twenty-five congregations which enjoy a stated ministry.

Potsdam, St. Lawrence Co.—Rev. F. E. Cannon writes to the editors of the *Vt. Chronicle*, March 12, 1832, as follows:—

"A protracted meeting commenced late in June, and continued ten successive days with great interest and solemnity. Some were melting, some bleeding, some writhing and "gnawing their tongues for pain," and all moved by a power which seemed resistless. For less than one hundred, it was thought, were left at the close of the meeting rejoicing in the Saviour. Twenty or thirty were connected with the academy, some of whom have entered upon a course of study preparatory to the ministry.—Since the meeting, more than seventy have united with our church, which now amounts to four hundred, and others stand propounded. A second protracted meeting of ten days was commenced Feb. 14th, and closed the 24th. The scenes of this meeting, if possible, were more solemn than the first. The spirit again descended, and as the fruits of the meeting sixty-five have professedly found hope in Christ. The Spirit is still powerfully moving in several sections of the town. During the last six or seven months, protracted meetings have been held in all the more important towns in the country, and every meeting has been blessed. It is judged that from seven hundred to one thousand souls in this county, have been born into the kingdom of God."

Extract of a letter to the editor of the *Western Recorder*, dated Chittenango, April 17th, 1832:—

From the following signs we think the revival continues. A blessed, and we believe an entire union in the church. The female and other prayer meetings are interesting. The monthly concert is well attended, and the members punctual in their contributions. A young man, lately hopefully converted and united with the church, at our last monthly concert, enclosed half a dollar in a piece of paper, with the following inscription:—"You may consider me a monthly contributor for this amount." There is also an increasing attention to what the bible teaches on the following subjects, viz. revivals, measures now and old, repentance, election;

the conversion of youth; making public profession, at what age and how soon after conversion; an increase of benevolent and religious action; avoiding useless theological speculation, and the giving offence to any man; full and solemn meetings; prayers in meetings, short and fervent; the church feel as though the revival will continue without a formal protracted meeting; converts become more established; there is a recruiting and fortifying in the field of the enemy; and finally, Christians appear in a good measure to act and feel, talk and pray, as though they were not expecting the revival to stop at all.

As to the number of converts, we do not know any farther, than as they come into the church, and make it manifest that they are not of the Laodiceans nor Antinomians, nor on the waiting system; but for Christ and his cause; taking the holy scriptures, and not manism, for their directory. If, after being united to the church, they do not make manifest the light which they profess to have, or, in other words, do not act like Christians, we cannot believe them to have been converted.

We hope the wealthy and more highly favored churches around us, will not forget us in their prayers. We are happy to say, that some few of our neighboring churches, having learned our present necessities in building a house, have remembered us not only in their prayers but also liberally in their alms.

In the Lord is our help, and to him be all the praise and glory. Yours affectionately,

N. S. SMITH.

New Measures.—The *Albany Journal* and *Telegraph*, of the 21st inst. contains three full sized editorial articles against "new measures," so called, which are followed up by a fourth article on the same subject, embracing under various distinct heads, copious extracts from Dr. Weeks' pamphlet. Quite enough for once, we should think; but just as the editors can afford. The scene appears to be often laid in our part of the country. Would that the real aspect of things was better understood by those who so often allude to it.—*West. Rec.*

UNBIASSED REASON.—We would propose (says the *Washington Spectator*) as a counterpart of Miss Edgeworth's and Mr. Girard's plan of keeping the minds of youth unpreplexed by religious subjects, till their understanding is matured, that they be free entirely from temptations to vice, and from vicious sentiments. Whenever this can be done, it will be quite soon enough to make the experiment of leaving their minds without religion till their reasoning powers are matured. Till it can be done we are opposed utterly to giving the devil such an advantage.

OBITUARY.

DIED—In this city on the 12th ult. Miss Sarah Cooper aged 25; on the 18th, Miss Lucy Wright, aged 75; on the 19th, Miss Sarah Coolidge, aged 30; Jenny Roberts, a colored woman, aged 65.

At Waterbury, April 24, Mr. Asaph Hull, aged 65.

At West Haven, Miss Martha Reynolds, aged 37. She was a person of exemplary piety, and much respected and beloved by her friends and acquaintance.

POETRY.

OUR DAILY PATHS.

[BY MRS. HEMANS.]

Yes! beauty dwells in all our paths—
But sorrow too is there;

How oft some cloud within us dims
The bright still summer air!

When we carry our sick hearts abroad
Amidst the joyous things
That through the leafy places glance
On many colored wings.

With shadows from the past we fill
The happy woodland shades.
And a mournful memory of the dead
Is with us in the glades;

And our dream-like fancies lend the wind
An echo's plaintive tone
Of voices, and of melodies,
And of silvery laughter gone.

But are we free to do e'en thus—
To wander as we will—

Bearing sad visions through the grove,
And o'er the breezy hill?

No! in our daily paths lie cares,
That oft times bind us fast,

While from their narrow round we see
The golden day fleet past.

They hold us from the woodlark's haunts
And the violet-dingles back,
And from the lovely sounds and gleams
In the shining river's track:

They bar us from our heritage
Of spring-time, hope and mirth,
And weigh our burden'd spirits down
With the cumbering dust of earth.

Yet should this be?—Too much, too soon,
Despondingly we yield!

A better lesson we are taught
By the lilies of the field!

A sweeter by the birds of heaven—
Which tell us in their flight,
Of One that through the desert air
Forever guides them right!

Shall not this knowledge calm our hearts,
And bid vain conflicts cease?

Aye, when they commune with themselves
In holy hours of peace,

And feel that by the lights and clouds
Through which our pathway lies,

By the Beauty and the Grief alike,
We are training for the skies.

VERY COLD.

Some seem to think that they will warm themselves and every body around them, by the exercise of repeating on all occasions, "very cold." These persons very widely mistake. This expression and the man who utters it, are as two great lumps of ice, they must be melted when brought into contact with other objects or freeze

every thing else. Let a few in a church begin to cry "very cold"—and they will soon either freeze the church, or the church must thaw them—they are very cold. Ah! it is very true. When christians find themselves cold they should go to the fire and warm, and then go and warm all that seem cold.—If any body who is cold, reads this, let me say to you, do not make others like yourself. Go to the Saviour and have your hearts fired with love. Do not disgrace religion, sin against God, and ruin your own souls. This is just what you are doing. The worldly minded professors of religion does more mischief to his neighbor than a whole dozen of infidels. He is the devil's most faithful servant.—So. *Rel. Tel.*

JUVENILE SINGING SCHOOL.

MR. A. BROWN—Will commence his Singing School for Children on Monday morning next, April 30th, at 7 o'clock, at the Lecture Room in Orange-st. and in the afternoon at 5 o'clock at the Tower Room in the Centre Church.—Terms one dollar per quarter.

He will also give lessons on the Violin and Violoncello to classes or private pupils; at other hours in the day or evening.

April 28.

The Annual Meeting of the Young Men's Society for promoting Christian Knowledge, will be held at the Social Room, No. 107 Chapel-st. on Wednesday the 9th inst. at 1-3 seven P. M. A punctual attendance is requested.

STATE TEMPERANCE SOCIETY.

The annual meeting of the Connecticut Temperance Society, will be held in this city on Wednesday the 16th of May. The Society will meet for business in the Lecture Room of the North Church. A public meeting will be held in the Centre Church in the evening. Auxiliary Societies are invited to send delegates. Reports may be forwarded to the Secretary, or to Professor C. A. Goodrich. J. MAKSH, Sec.

The Summer Term of Miss Hotchkiss' School for Young Ladies will commence May 28th, at her residence in Elm Street. Instruction will be given in all the branches taught in similar Institutions. Particular regard will be paid to moral and religious instruction.

Reference may be made to the following gentlemen: Hon. Simeon Baldwin; Hon. David Daggett; Jeremiah Day, President of Yale College; E. T. Fitch, D. D.

Letters received at the Office of the Religious Intelligencer during the week ending May 4, 1831.

Isaac Platt, Franklin, N. Y.; T. Clapp, Easthamton, Mass.; H. Higby, Bridgeport, Ct.; J. Giffett, Lyme, Ct.; F. A. Sterling, for Mrs. L. Chapin, Chapinville, Ct.; J. Hall, for Mrs. E. E. Stone, Warren, Pa.; R. Hartshorn, New York; E. Platt, Spencertown, N. Y.; J. Backus and I. Clark, Westminster, Ct.; V. Robinson, Brooklyn, Ct.; S. Hunter, Malaville, N. Y.; S. Beckley, South Canaan, Ct.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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